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WILL J. ERWOOD

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SUPER-PSYCHOLOGY

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Super-Psychology Is Dedicated to

Greater Minds, Finer Brains, Better
Bodies, Practical Psychology,
More Successful Lives,
Teaching Men and Women How to
Use Their Minds and How to
Grow More Mental Power.

"Every Issue An Inspiration"

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I Believe

That This Is A Good World
And That Life Is Worth The
Living.

That, In The Last Analysis,
Nothing Can Hurt Me But Myself,
And That No One Can Know Me
As I Do.

That No Matter Where I Go By
Day Or Night Myself Travels With
Me And Joins Me In Whatever I
Do. Therefore, There Is But One
Thing For Me To Do And That Is
To Use My Mind To Serve Human-
ity; Take Care Of My Body So My
Mind May Function Thru a Worth-
while Mechanism. And To Do
This I Must Not Give Way to Hat-
ing Or Look Too Good Or Talk Too
Wise, But Just Be My Real Self—
And Let The World Go By.

—WILL J. ERWOOD.

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SUPER-PSYCHOLOGY IN BUSINESS,
IV.



WHAT has Psychology got to do with Business?" This is the question propounded by a young Business Woman who wonders why she is not doing more than she is. And it is the query of many people today.

Many people have an idea that there is something more or less uncanny and mystic about Psychology—they think there is some special hokus-pokus process by which the Psychologist works, that it is a type of hypnosis by which he casts spells upon the general public. And to suggest that the Business Man needs or makes use of the principles of practical mind culture as expressed thru right psychological study seems, to some people, to insinuate that he is going to take an unfair advantage of them.

Business, large or small, is confronted by the problem of human relationships. Commodities needed by humanity are in the possession of the B. M. He, the Business Man, must discover ways and means of getting his stock before the people and how to make the proper appeal. This is done by studying the law of appeal—and what is this but an analysis of human needs.

The appeal to every human is thru the mind. Of course there are those who talk glibly about the physical and social appeal, etc. But the love of everything denotes a mental impression, i. e., no matter what the desire may be, whether it be for food or pleasure, learning,

mental or physical things, that desire is a mental thing—it is the mind that drives the function, the hunger or the act.

The Business Man who studies human emotions—who takes time to analyze the mental process of the people with whom he deals and whose wants he wishes to supply,—is the one who will win the larger rewards.

Perhaps no man has made more practical use of real Psychology than Henry Ford. To-day he is one of the, if not the, outstanding figure in the business world. Big Business Men are asking "What is Ford going to do?" They wait to see what move he will make. Since Ford stopped producing the old familiar models and began work on the reconstruction of his plants with a view to producing the new Ford, the whole world has paused, breathless, to watch proceedings.

Detroit, that wonder city upon the Lake, home of General Motors, the Ford plants and many, many others, is really marking time—holding its breath, waiting for Henry Ford to move. Everywhere I went they would reply in the same, "When Ford opens up his plants to full capacity all business will be better."

Ford, the silent! If the new Ford Machine runs as smoothly and silently as Henry Ford thinks and acts it will have the world at its feet. There will be nothing to compete with it in any way. What has he done? He took a great longing for rapid travel, fused that with human need and welded them together at a price that had the popular small family, moderate purse appeal, and built up the world's greatest enterprise and conferred incalculable

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benefits upon the human family. Surely he profited by it—but, why should he not? Brains, original thinking, perseverance, and enterprise, are entitled to the emoluments. If I were asked for one word which would express all of these things I'd spell it F-O-R-D.

All business—even the business of life—is a matter of mentality. It is conceived in the mind, evolved from it and must make its appeal to the minds of others. And all business must involve courtesy, tact, judgment—all of which have their origin in right mentalism. These things are as essential as the quality of the commodity to be disposed of.

All of this in view, it will be seen, quite readily, that the backbone of business is Psychology. Wall Street, that famous old street of sighs and tears, frenzied finance, hilarity and joy, all according to which side of the market one happens to be on, is a seething crucible of psychological emotions and appeals. A Morgan, a Harriman, a Schwab, a Carnegie or a Vanderbilt, sitting silent, sphinx-like, watching the pulsebeat of the public, gives a powerful example of a certain kind of Psychology. John Jacob Astor or Rothschild, ruling the world thru the dynamic use of mind, big men thinking in large terms, little men puttering around in small mental areas, make up the sum of business and life psychology.

The most devastating thing in business of any kind is the fear of consequences, or of the future. The fear to venture has been the millstone around the necks of countless thousands of men and women who might have

been . . . something worth while. And the pity of it is *they could have been*, if they had but evolved faith in themselves.

So we have the incontrovertible fact that Super-Psychology is the need of the hour—the great requisite to business and life. To know one's own mind and how to use it—to be able to control one's thinking is the key to all success. A pertinent question is this: "*Do you know why you think as you think you think when you think you think?*"

Everytime I ask an audience that question they laugh. Yet it is one of the most vital, far reaching and important questions in all the range of human inquiry. Most people *think they think* when they are doing nothing more than entertain other peoples ideas. Real thinking involves actual, original observation and analysis. When you tell me what someone else has said about a certain thing—you are merely an echo. But, when you tell me what **YOU** think about it—how it appeals to **YOU**, then, yes **THEN** you are thinking. Actually and really **THINKING!**

Thoughtless business men overlook the cobwebs in their windows and athwart the mouths of meal barrels. They do not see the dust upon their counters or the grime upon the hands that handle food for prospective customers. Dust in a flour mill or around the Gypsum Mine may be a concomitant of that business—but in the office, the store or institution it is very bad. And worse than all of this is **DUST IN THE MIND.**

Yes, just that: *Dust in the mind!* Dust clouds the atmosphere—its infinitesimal, tangibly intangible substance seeps thru the cracks

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around doors and windows, makes it way into almost inaccessible corners, and covers, like a molecular wraith, everything with which it comes in contact. A single dust particle cannot obscure the vision thru the window—but one tiny bit of dust may completely destroy one's vision if it lodges in the eye. So with mental dust.

There are minds the impressions in which are so vague and intangible as to befog the mind. One clearly defined, distinct and applicable impression is worth a thousand of the indistinct, vaguely unreal impressions which render a mind so erratic. Careless minds are dusty minds. They skim over the most obvious things. Take, for example, the play upon names, words. Mine, to use a personal application. It is plainly printed upon programs, thus: E-R-W-O-O-D. Yet chairmen all over the country will introduce me—with the printed program in their hands, and after having read my articles over my own signature, and known me for years—yes, after all of this, they will present me as "Elwood, or Irvine, or Ergood, or Edwood" and a dozen other distortions of the old English name, Erwood.

What does this? The thing that makes business fail: *Careless or inaccurate observation*. The lack of attention—failure to realize the importance of minute impressions. It is this that gives an index to mental processes. This it is that reveals the failure to use the powers of the mind.

Read this all very carefully. Then read it again—and yet again. Correct just the things suggested here—apply the law in the business

of your life, or your daily business in the commercial world, the school, the counting house, etc., and you will soon see the importance of Psychology in Business. And then you will make up your mind to

READ AND STUDY SUPER-PSYCHOLOGY

(To be concluded)

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Dreams are ambitions slumbering in the mind—when awakened by the force of a strong desire, or a lofty ideal, they will burst into the flame of fruition.

—WILL J. ERWOOD.

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MAKING BETTER MINDS, IV.



HE value of a man's mind must be measured by its usefulness in daily life—by its ability to meet with every emergency and rise above its obstacles. To accomplish this one must have a thinking mind—yes, *a thinking mind*.

With many people thinking has been a superficial thing—a kind of occasional pastime calculated to break the monotony of every day life; it has, as we have frequently said, been a secondary thing with ordinary memorizing far in the lead. Thinking has been taboo—it involves so many dangers to traditional things. Old authority is overthrown by too much and too vivid thinking. Logical minds are prone to see the fallacy in moss covered theories.

Thinking involves individual effort. And work is what most people fear—it is much easier to accept what someone else declares to be true than to solve problems for oneself. And then, you know, "*it is dangerous to think*." At least so I have been told.

Bigger and better minds are those in which there is much knowledge stored. And knowledge comes from facts and experience. We meet facts, assimilate them and experience the privilege of discovering the processes which evolve the facts. And this, then, constitutes knowledge. We learn by doing. And we increase mental power by thinking about the things we see and hear. Of this there can be no doubt.

Sometimes we may bury our minds under a mass of undigested facts as a result of which

the thinking apparatus may be suffocated. And we must bear in mind that growth is never a result of suffocation—it can only be had at its best where there is a chance for the mind to breathe, as it were. There must be generation and expression.

It is a pitiful thing to see a once famous athlete whose mighty muscles have become strained and useless because of the failure to observe the law. I have seen strong men weep at the sight. But it is infinitely more pitiful to see a once intellectual sun—whose light has failed—standing helpless and alone because the muscles of the mind have become bound or atrophied.

There is not much value in being the valedictorian of one's class if every nerve must be strained to the breaking point in order to gain the distinction. And there is little to be gained by breaking the record in a shot-putting event, or kicking a goal in a foot ball game if the balance of one's life is to be spent in a wheel chair.

Most athletes allow themselves to become soft and pudgy because of failure to observe the rules. And many people are mentally pudgy and corpulent because of the same reason. There are fat minds—just as well as fleshy bodies. Both are, as a usual thing, indolent, lazy, careless. Anyone who must deal with the people in public well knows the trouble caused by the corpulently minded folk who block the stream of progress.

It is refreshing to meet those men and women who have come to know what it means to live, to be alive, and to thinkingly and in-

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tentionally face the problems of personal growth—the mentally free who are coming to know their birthright—and to claim it. When we do meet such we readily discover certain things, viz:

Mind can only increase in volume as it is used continuously and consistently.

The mind is made up of many powers, faculties, qualities, which must be understood to be used—and used in order that they may be appreciated rightly.

Using the mind means to observe people, things, places. And to analyze and think about what has been observed in order that there may be stored in the mind certain definite replicas, or images, of what has passed in review before the powers of observation. And it is only as this is done that we can truthfully say the mind has been properly used.

The mind is a storehouse of impressions and ideas. The more of these possessed, the greater the mind will be. And they can only come into our possession thru the process illustrated so many times in these pages, i. e. thru the use of every one of the senses.

To make the mind better should be the object of every one. It should be considered a sacred duty to improve oneself as rapidly and consistently as possible. The mind is a composite of all experience—it is the synthesis of everything which has come into the life, and this because all life can be understood only in terms of mind, or consciousness. What you think about life reveals what life means to you. And the thing of which you think most will be the dominant factor in your daily experience.

Around us is the universe with its infinite possibilities. And within us are the means of developing and experiencing these possible degrees of growth and development. We have only to take them in—and to awaken the determination to do and be,—in order to reach the heights. A few rules will help—here they are:

Make everything you see the source of some added mental strength—that is, derive from every experience something which will increase the intensity of the mind.

Be sure to get clear mental images of what you observe—don't be satisfied with vague, imperfect mental impressions. The imperfect impression is like imperfect seed—no satisfactory fruit may be grown therefrom.

Don't get the habit of thinking in terms of limitation or age. The limitation formed in your own mind is the only one that can permanently interfere with your personal progress. And above everything don't dwell upon the imperfection of any function, faculty or power of the mind. To do so means to inhibit its activity.

Try to see something constructive and helpful in the things around you: That is, look for the lesson in each experience and incident. Draw analogies, acquire knowledge and power from what passes before your vision or comes into your consciousness.

Study personalities, analyze voices, actions, things. Do this for the purpose of exercising the faculties of the mind. One of the richest experiences of life is to trace the analogy between people and other objects. To see the

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qualities they suggest will surely help to enrich the mind in many ways.

Every building you see suggests a type of individual. Every store entered will reveal personalities—those silent, invisible personalities behind the thing. Cities, towns, hamlets, are like people and reveal all the characteristics of human beings. That's because every community is humanity in expression.

Would you make your mind bigger and better? Use it every day—exercise its functions and powers and learn from everything. If you do, you will make history.



DELIVERANCE

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I never knew a night so black
Light failed to follow on its track,
I never knew a storm so gray
It failed to have its clearing day,
I never knew such bleak despair
That there was not a rift somewhere.
I never knew an hour so drear
Love could not fill it full of cheer.

—ANON.

* * * *

We measure men by the activity and power of
the mind and not by the number of years they may
have lived.

—WILL J. ERWOOD.

 LANTED deep in the very fibre of man's mind is the desire for two things: One is freedom, freedom to live and enjoy life to its fullest degree. The other is to attain to great heights of knowledge and wisdom. Whether we are conscious of it, or unconscious, the fact remains that we are struggling forward—every effort in life proves that to be true.

The sources of things have been variously estimated. On the one hand we have the declaration that we are "as God made us"—that we have no voice in the matter and must take things as they are. Mind, life, success, all are supposed to be gifts of the Infinite—gifts over which we have no control. We are very prone to talk about the Divine Source of everything. And thereby we discover the reason so many rest on their oars and drift with the tide into comparative oblivion.

The Cosmos, the great Cosmic Universe, out of which and in which all things are born or have their being, is the CAUSE, of course. It is the realm of causation in that it embodies all substance, law and principle necessary to the evolution of either things or actions. But insofar as the directional causation is concerned we must search elsewhere. This is always a matter of consciousness—of mentality.

To say that everything is of God is true in the broad sense. But we must not lose sight of the fact that the Universe supplies us with

the raw material and the laws—but we must do the shaping, the molding and planning. Plans are of the mind—they are not necessarily elements of the substance of which things are formed. They must have two sources, viz, the plastic substance which can be molded, shaped, designed, and the mind which does the planning, shaping and designing. Design is always a creation of mentality.

The great trouble with the average man or woman is the tendency to take things for granted. The brain we have known, slow, inert and sluggish—we take that for granted and declare that nothing can be done to change it. And those who take such a view of life, of brain, will assert that they are victims of the past—or creatures of circumstances; helpless pawn moved hither and thither by chance.

Brain substance is plastic—or stolidly inert—according to the type of mind using it. It is not set, necessarily, i. e. it is not laid in concrete mass immune to any quickening impulse or force. One of the surest evidences of that may be found in the case of a certain sluggish, slow thinking plodder known to the writer. Everybody thought him fit subject for the jibes and jokes of the community. Came a day when he was surcharged with a great emotion—an exigency arose that called for exceedingly clear thinking and quick action. He was galvanized into action of so dynamic a character that he carried everything before him. The brain and mind slumbering behind a dull exterior responded to the surging emotion in such a manner as to astound the multitude.

Mentality may be said to furnish the energy that drives the human machine. Certainly it is the power behind all action for nothing can take place that does not originate in the mind.

To create new life in the various functions of the body it is necessary to send consciousness into that function or organ—direct mental energy to the center needing stimulation. This has been so fully proved as to need nothing more than passing comment. If the organ needing stimulation is the brain, the same process must apply. *Stop thinking of your brain as a finished product—rather, visualize it as a growing organism.*

Too many people are satisfied with the degree of thinking they did last year, or the year before. That is why so many comparatively brilliant students degenerate into slow thinking, plodding failures. They have virtually destroyed themselves because they stopped using the mind and brain.

The body is a composite of all of the food elements of which it is builded. Food is supplied, digested, assimilated and the result is the constant rebuilding of the substance of the body. Would you think of sustaining your body on the food consumed five years ago? We all know that there must be a constant supplying of food elements to keep the body in good condition—food, exercise, air—all are needed.

The brain feeds not only upon the elements of the body as gathered from the food—it must be fed mentally. That is, the brain, in order to function at its best, must have a constantly changing supply of impressions and ideas. This does not mean that the ideas you

have had are useless; but it does mean that unless there is a continual exercise of the brain cells by and thru the influx of new sensations, impressions, ideas, those cells will become more or less inert and useless.

The sum total of your consciousness is the result of the varied impressions and experiences thru which you have passed. The extent of your contact with the universe, with life, is measured by that consciousness. If you stop the contact and dwell only upon what has been, there is but one inevitable result and that is *your brain will become an old brain*. It will not be a matter of years, or age, of the brain—it will be the result of inertia.

Would you have "*a New Mind in Your Old Brain*"? Would you transform the old brain into a new one? Then begin at once to send new impressions coursing thru its every fibre and cell. Stimulate your interest in things about you, think about them, see them and analyze what you see and hear.

The mind feeds the brain in various ways. It gathers food elements thru the different sense channels. Think of this:

Every time your fingers touch substance, be it rough or smooth, hard or soft, the moment you become conscious and recognize the element of smoothness, or roughness, softness or hardness, you are sending an impelling impression to the brain. And that means stimulation.

Every time your eyes observe a scene, a picture, an object, they are feeding the mind and stimulating the brain cells. The moment

you note size, shape, form, color, the eyes are transmitting a conscious impulse to the brain—thru that consciousness you are fixing a perfect, more or less, replica of the thing observed, in the inner mind and awakening the brain tissue.

Every time you hear a sound vibration, a voice, a musical instrument, the wind, a shrieking whistle, a bell, thunder, a song, your ears are feeding mind and brain. The instant your conscious mind notes the type of sound and sends that particular vibration coursing thru the brain, consciously, there is set up an oscillation, an energy, which will thrill the brain into action.

Each time the olfactory nerves recognize odor of any kind, be it of flowers, the rose, the violet, lily, or other kinds of odor or fragrance, there is being sent a stimulus to the brain. The recognition of the type, degree and intensity of that scent means to send coursing thru mind and brain a reproduction of that particular vibration, and . . . more new impressions have been thrust upon the cells to waken them into new and more active life.

When the sense of taste records such vibrations as distinguish the various kinds of food, etc., with which the body is supplied, the same process is taking place, i. e., the mind is feeding itself as well as the body, and brand new mentalism is stimulating the brain area in such a manner as to render it more fit to do its work.

Try this out with everything you do. Observe the things you see, analyze the people you meet and digest the books you read and it will be but a short time till you will discover that you have "*A New Mind in Your Old Brain.*" Begin it NOW!

LESSONS FROM LIFE

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WEAVING a web around us all Life brings us, in one way or another, to a realization that we live most who learn and express most. In other words we come to know that there is something of value in everything if we can but see it.

Many years ago this lesson was borne in upon the writer in this wise: A friend, a man seventy-five years young, invited me to spend the morning with him. It was to be a walk, a nature study lesson, along the dusty roads of Kansas. Kansas dust! It is surely something to conjure by because it is the dustiest dust ever strewn by Cosmic hands upon the King's Highway.

As we walked along my Socratic friend—a cosmic soul, by the way—plucked a daisy and with voice filled with genuine admiration said to me, “Will, is it not beautiful?” I, in the full flush of youth’s assurance, grudgingly gave assent. Eyes full upon me, he said, “My boy, I’m afraid you don’t see all the beauty,” and, forthwith, he drew from his pocket a little magnifying glass which he focused upon the flower. Then he handed it to me and said “Look carefully.” I did.

What I saw caused me to involuntarily remove my hat and stand ashamed in the presence of God’s handiwork. Hidden chalice, exquisite tracery, geometrical beauty and glittering beads, shining like tiny, scintillant diamonds, met my gaze. I marveled that so much fairy like beauty could be compassed in

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so small a space. Transfigured by the light of the sun and the magnifying glass in my hand, even the particles of dust took on rare beauty.

Seeing my confusion, this grand old Messenger of the Divine, put his hand on my shoulder and said, "Will, it is just so with all of life—there is beauty everywhere and in everything. What we need to make us see it is a great love—a love for human kind; when we have that we shall neither censure nor condemn, but will see God in everything." And the years have proved him true. Maybe you will not agree—but I know it is true.

People who know us best, sometimes know the least about us. Today the average man thinks he knows all about the Gentle Sage of Nazareth. But in the time of Jesus they knew him not—but, *they knew all about Moses*. Moses, you know, had only been dead fifteen hundred years. And how much more easily and fully may we know the man who has been for fifteen hundred years "reposing in Abraham's bosom" than we can the man or woman who lives next door to us in our own day. In all ages people evince the same tendencies—they merely express them in different phraseology and ways. But the fragrance of a rose is the same be it in Occidental America or sunny Araby.

Psychology is teaching us to see what life has to give. Super-Psychology reveals the use of everything—the lessons which may be applied to every day life. Little things, sometimes, teach great lessons. From animate and inanimate things may come the dawn song of a new and finer life, a paean of joy for those whose souls will listen.

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The thing that determines what we get from life is our attitude toward life itself. We see in people and things what we are within ourselves, usually. Those who go thru life looking for and expecting slights and hurts usually find them—they who know that life is good, provided they know it full well, will, as a general thing, find it so. It is the law.

When things go wrong one should rather study oneself than to blame it on the world—or somebody else. Usually if we do that we can see the why and wherefore of things. Everything has a cause—nothing happens. The difficulty is we fail to realize the law of perspective—we acquire the wrong viewpoint of life and, placing ourselves before even life itself, we fancy that all things have gone wrong because they do not square with our preconceived ideas.

The thing, then, that we should do, is to see clearly. Stop trying to put round pegs in square holes and vice versa. Don't try to make last year's failure hamper this year's success. And stop trying to light this day's candle with the spent match of other years. It cannot be done. And don't try to square your own shortcomings by directing attention to other folk's mistakes. It will not avail.

There are some folk who say the world is "going to the dogs"—if it is we must not forget that the average dog is a friendly and loyal creature and often "licks the hand that smites him." But the real fact is the world is growing better day by day. Yes, I believe this firmly even tho at times things may get ruffled a bit.

Traveling about I see many people, I come in contact with many circumstances which reveal the character of the folk met with from day to day. Thirty years of travel, more or less constant; thousands of miles, many cities, towns and hamlets, encompassed by this travel. And there is more real courtesy among those whose privilege it is to serve the public than there was a few years ago.

Chicago, Metropolis, magic city of the Middle West, furnishes many examples of this fact. The city is traversed in every direction by Bus Lines—huge motor vehicles, single or double decked, scurry about the city conveying its hundreds of thousands of people, north, east, south and west. The slogan of the Bus Companies is "Service with a Smile." And that is just the kind they give. Trim, clean-cut young men, courteous, smiling, considerate, render service, give information, straighten out the inevitable tangles caused by the "stranger within the gates" or the over eager, much too hasty travelers.

So it is in Detroit and other cities. One incident stands out showing the lack of appreciation sometimes revealed by the traveler. I sat in a Bus waiting for its leaving time. Just as we were about to start a woman came rushing up to the bus door. The driver opened it and she started to get in. Standing on the steps she inquired if the Bus was a local, making all stops. "No, madam, it is an Express," replied the driver. "Oh, dear! I'm in such a hurry" she exclaimed. "Where did you wish to go, madam?" he asked. She named the point and he said "That is not a regular

stop, madam, but if you will step in I will let you off there." She glared at him for a moment and then snapped out "So, it's not a regular stop—I'll take another Bus where I can get some service." She stepped off, still muttering. The driver closed the door and started. Turning to me he said, "What can you do in a case like that?" My reply was "Son, you're a gentleman—you've done all you could."

There are some things we must learn. Among them are these: The man or woman who serves is not necessarily a slave or a yokel—we may be receiving service from one who is our mental and spiritual equal or even, our superior. It is very poor psychology to regard Conductors, drivers, Clerks, Bellboys or Maids who serve us as our personal servants, to be treated like doormats.

Courteous travelers, buyers, guests in hotels, and other semi-public, or public institutions, receive courteous, kindly treatment. It is a well known fact that gentleness begets gentleness—and courtesy calls forth courtesy. It is the law.

Great institutions are demanding that their employees render "Service with a Smile." That is only half of the perfect psychology of living. The other half is:

Request, or receive, Service with a Smile.

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There is beauty in the forest
When the trees are green and fair
There is beauty in the meadow
When wild flowers scent the air;
There is beauty in the sunlight
And the soft, blue sky above;
Oh, the world is full of beauty
When the heart is full of love.

—ANON.

* * * *

Finish each day and be done with it. You have done what you could. Some blunders and absurdities no doubt crept in; forget them as soon as you can. Tomorrow is a new day; begin it well and serenely, and with too high a spirit to be cumbered with your old nonsense. This day is all that is good and fair. It is too dear, with its hopes and invitations, to waste a moment on the yesterdays.

—EMERSON.

CREATIVE MIND FROM THE HUMAN STANDPOINT

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WHEN the average man speaks about creative power he usually has in mind some special activity on the part of a Supreme Being.

While we recognize the creative force in the Universal, we also recognize the fact that in the mind of man is to be found a creative power second only to that of the Supreme and differing only in degree and not in kind. We realize that a statement of that character might very easily be misunderstood by those who are not ready or able to understand and appreciate the unity between man and the Supreme. To speak of creative mind in its relationship to human life or to speak of it as viewed from the human standpoint is to discuss the very self-same energy as that which is expressed in the great universal scheme of life, but, in order that we may perhaps convey a message to some of those who have the habit of regarding themselves as cosmic accidents, it is well to discuss creative power from the standpoint of the human mind, and we desire to emphasize at this time a fact that has been spoken of on numerous occasions, namely, *there is nothing which is possible with the Universal Power which pervades and animates all of life which is not likewise possible in degree to mankind.* It has well been said that the part must contain all the elements of the whole, that there can be no perfect amalgamation unless there are certain affinitive qualities and, if man is

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at some time to attain a perfect unity with the Supreme Power, it is a foregone conclusion that he must possess all the elements of that Supreme Deity.

To say that man is a creator is not saying too much, to say that much of the creation of the world is placed in his hands, in his care, is perchance making a statement that some people are not ready to receive but facts are no respecter of persons, progress cannot stand still to gratify the whims of creedalists or devotees of old-time systems of thought. The law of evolutionary growth may not be stayed merely because there are some who object to the term "evolution." Universal processes go on irrespective of the whim or wish of the reactionary, and so we must make the statements which we know are true, whether they meet the approval of the mass or otherwise.

Man, therefore, in our opinion is the direct representative, exponent and expression of Universal Deity. Man's mind is the result of the impress of God upon humanity, in other words, man's mental operations are as they are because that which is divine in man is seeking conscious at-one-ment with the source whence it sprang. Life is a unit. There are not the differentiations and the lines of demarcation which many people believe to exist save as those people by their own thought power have created limitations for themselves. No man can step beyond the barrier of his own creation. He may surmount every other obstacle in the world until he comes face to face with the one which is part of himself—when he is confronted by that, he has the

one absolutely impassable impediment to his progress. Now let us repeat—*the one impassable barrier in the way of man's progress is of his own creation, is the limitation which he has set up for himself, which he has created out of the substance of his own mind.*

To say that thought is creative is perhaps the most easily demonstrated statement that man can make. You have only to analyze the actions of men and women, you have only to study the things that are done by humanity, you have only to analyze the operations going on in human life constantly, every one of which is the legitimate effect of some mental process which is the direct antecedent thereof; you have only to study these things, we say, to find evidence of the truth of our statement. To say that man creates conditions, surroundings, environments and states of mind as well as degrees and quality of knowledge is to state a fact. If man knew how great is the power which he has locked up in his own mind, there would be a rapid cessation of the groveling attitude toward life, there would soon be an end to man's supplications and instead of man coming before the throne of the cosmic in the attitude of the suppliant, begging for favors, man would become a conformist and, recognizing the law, would conform to that law and thereby evolve from its operation whatsoever he would desire.

What would you say if we make the statement that every physiological condition that is wrong to-day is the result of man's mental creative power, that is, his power directed in

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a negative channel? Suppose we say to you that there is no disease in human life, that there are no malformations in human life that are not directly the result of man's wrong mental attitude and therefore the outcome of man's creative energy diverted from its legitimately beautiful channel of expression. Now you will say to us, of course, that there are thousands of people in the world who are not responsible for certain conditions which exist and in a measure that is true so far as the individual is concerned, on the face of it, but in the larger sense it is not true because in the larger sense you must concede one fact and that is the conditions of to-day are the result of the conditions of the past, that is, man's thought in the time of the dark ages, man's thought in the period when the Nazarene was upon the earth plane and immediately following that time, man's thought in every age, going back to the time of the Ptolemies of Egypt, back to the time of the Emperors of Rome, back to the time of the great powers of Greece and every great world power that history knows ought of—man's thought back in all of those ages was creating the very thing that the world has to-day. Why, our Democracy, so-called, which is not a democracy in the truest sense of the word, is the result of man's creative mental power. The right association of elements produces marvellously satisfying results, the wrong application of laws and principles produces disconcerting results.

Nowhere in all the wide world will you see the effect of wrong creative thinking so clearly

as you will in the majority of the homes of to-day. The members of the various families are nervous and distraught, they are dissatisfied and unhappy, they are physiologically and psychologically depleted because of abnormal and fundamentally inharmonious conditions which are due to wrong concepts of life, and this, without in the slightest degree even insinuating anything unkindly concerning the individuals. Ofttimes they are individuals whose purpose is lofty but whose understanding of life is faulty. They have been blind followers of blind leaders who have acquired somehow a perverted concept of life and all its relationships. It is because there has been throughout all the ages this misunderstanding of the laws of life that we have said what we have regarding the relationship of the present to the past.

But you will say this is the negative side, and so it is—it is the negative side. Can you imagine a situation whereby all the impoverished blood might be removed from man's arteries and in its place a new supply of wholesome, healthy, vibrant, life-giving fluid be placed—can you imagine such a thing, we say, as that all the blood be taken from the arteries of the man who is impoverished insofar as that blood supply be concerned and in its place a new supply be put, a new supply furnished so that that supply shall be absolutely without taint of any description—can you imagine the result, the rejuvenating effect of that perfect energy furnished the body of man? Can you imagine the body in which man lives the recipient of a new supply of

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energy that would keep the balance absolutely true, repairing every item that has been torn down by use, if you please? If you can imagine that, we are going to ask you to go a step further and ask you to realize that within yourself there is the magical power that can bring about that complete constructive readjustment of your whole being. Man must learn to create himself, man must learn to understand the creative power of thought. Is it not strange that a man will stand before the painting of a master, marvel at the creative power of that man, that he will stand before a sculptured masterpiece and wonder at the skill that made that possible and yet fail to realize that the energy, the skill, the power, the force that was called into action in order to produce these results lies within himself and can be used to rehabilitate himself, if so be he will!

Each man or woman grows to be like that about which he or she thinks the most, each man or woman accentuates various and diverse characteristics, physiological characteristics as well as mental, each man or woman accentuates the distinctive features of personality and being by constantly dwelling disparagingly upon what he or she possesses. If every man and every woman could be made to look at himself or herself as the living embodiment of every possibility which characterizes the Universal, it would result in so radiant a personality that everyone would feel the vibrant, thrilling and, we add very earnestly, beauteous manifestation of life that such an one represented. If you understand the creative power of thought and

understand it thoroughly, you never once for a moment will permit yourself to think of yourself in terms of disparagement or belittlement, never! Why? You remember what one of your poets has said:

"Say you are well and all is well with you
And God shall hear your words and make
them true."

Remember that statement which we have so often quoted, namely, "We build our future by the shape of our desires and not by acts"—and that other statement which runs:

"Boys flying kites haul in their white
winged birds

But you can't do that way when you are
flying words,

Careful with fire is good advice, we know,
Careful with words is ten times doubly so,
Thoughts unexpressed may sometimes fall
back dead

But God, Himself, can't kill them when
they are said."

There is only one point in which the author of those lines failed to understand perfectly the law and that is in this particular—the word has been said when it has reached the point of consciousness because it has been spoken in the mind. The word is not necessarily spoken only when articulate speech has been made use of—every time a thought rises in your consciousness, remember the word is spoken. So thoughts unexpressed cannot cease to exist so long as they have reached the plane of conscious recognition in the mind of the individual. That means, then that in your silent thinking you have set in operation a creative law and as a result you make your-

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self selfconscious of certain, as you are pleased to call them, peculiarities of your own, accentuating in your auric surrounding the thing which you think somebody else thinks about you and at once you have set in motion a creative power. Get in the habit of addressing yourselves as perfect children of a perfect Universal Parent and you will set in motion that creative power which shall rejuvenate every atom of your being.

Do you know what the wrong system of thought does? It takes the temper out of your very soul and being, it acts the same sofar as you are concerned as does too great a degree of heat centered upon a piece of steel that has already been heated to the perfect tempering point. Go beyond that and you destroy the thing that you have been making. If heat will react in that manner upon a piece of steel, you can depend upon it the wrong mental attitude will react upon the individual just as surely and with equally disastrous results. Sometimes it were a splendid thing if that statement of Burns might be turned around, when he said his great desire was that by some splendid process he might be able to see himself as others saw him. When he said that, he voiced a great and wonderful principle, expressed a great psychological statement but at the same time laid the foundation for one of the greatest psychological crimes, in a measure, and that is the tendency on the part of individuals to take the estimate of other people too seriously and begin at once to create within oneself the thing that somebody else said existed.

This is the idea—supersensitive souls overhear a comment made by somebody thoughtlessly—some feature is held up to ridicule, some characteristic is made the butt of gibes and ridicule—the individual, being supersensitive, takes the comment into the very bosom of his or her soul and there nurses it and strengthens it and dreams about it, accentuating in his or her own consciousness the thing that should have been passed away without so much as a moment's attention. If you are going to study creative thought, you must recognize that it works both ways. You can destroy yourself by and through your thinking—you can as surely rejuvenate, rehabilitate and reconstruct yourself by the same process. It is all a matter of visualization, it is all a matter of visualizing potent possibilities and making them first active probabilities and later actual realities. Remember—you build your future by the shape of your desire. If there is anything in the idea that thought is creative, it is expressed in that one fact—expressed in another statement by your poet who has said:

"You never can tell what your thoughts
will do

In bringing you hate or love,
For thoughts are things and their airy
wings

Are swifter than carrier dove.
They follow the law of the Universe,
Each thing must create its kind
And they speed o'er the track to bring you
back

Whatever went out from your mind."

The trouble is that the average man or woman has thought of self as a weakling, as a

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cosmic accident, as a toy, as something that existed by sufferance, instead of understanding that God Almighty cannot get along in the Universe without every single entity that exists therein. You cannot destroy an atom from this Universe and leave the Universe intact. You may not see whence it has been taken, you may not know whither it has gone, yet the fact remains that if one single atom has been removed from a perfect manifestation, it ceases to be a perfect expression. There can, therefore, be no part of the Universe lost, destroyed, annihilated, made to no longer exist, if the Universe is to be continued as the perfect manifestation of the perfect idea of the great cosmic energy out of which all things have come. You are necessary, your mind is a part of the Cosmic Mind, your mind is the Cosmic Mind, your mind is a part of the law of the Universe, and may we go further and say that your mind is the law in operation. Mark! It is the law in operation. How dare you, having faith in the Universal, believing in a Supremely Divine Power, how dare you rob yourself of vitality by telling yourself that you are not a fit manifestation of the Divine Law, how dare you look upon that which God Almighty has made and underestimate? Do you remember what was said, according to the story, to Peter when Peter thought on the vision and thought of the things that he was told to utilize for food and Peter remonstrated and said that he could not partake of that which was unclean and, according to the story, there came back the answer: "*Call thou not unclean that which I have*

cleansed!" Now we will paraphrase that and put it thus: "*Call thou not low and unworthy that in which I have planted Myself!*" That is the thing that the Universal is saying to you as children all the time, all the time, everywhere. Why, the hope that springs eternal in your soul is evidence of the existence there of that creative energy in your minds, your souls, that shall aid you in evolving the perfect image of the perfect creator.

Creative mind—surely—creative mind! You see its result everywhere. Hold in your hand a toy that shall bring joy to the child; look at the masterpiece that shall thrill the soul of the artist; listen to the exquisite tones that shall send peace and happiness into the soul of the maestro and think of the beauty of the printed page that conveys the message of a master mind to your soul and you have a manifestation of creative mind; then think on the beauty of your own thoughts at times, the exquisite ideals that you have, the dreams rose colored, tinted and beautiful, and say to yourself that your soul could not be quickened by such contemplations were it not possible for the God in you to create that marvelous thing about which you have dreamed. Creative mind everywhere; but the trouble has been man has let his mind run rampant, just like an unharnessed stream of water. Let there be no attempt to control the energy that comes tearing down from the mountain top and it carries devastation and destruction in its wake—but use ingenuity, creative thought enough to direct its action and it becomes docile, tractable, it responds to direction and

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it becomes a creative agent aiding man in the accomplishment of his ideals. Your mind is that mountain stream, your mind springs from the hills of God and there is illimitable potent energy in that mind of yours that you may use to the regeneration of yourself and your fellowmen. Needs only what? Direction and control!

Mind sanctifies, mind hallows, mind elevates or mind debases. To the mind animated by the right spirit, by the right understanding, everything, every relationship, every association becomes a hallowed and a sacredly ennobling thing, to the mind that has not the right concept of life everything becomes a debauched thing, it becomes unclean, it is unhallowed, it debases, it destroys. Have we not said numbers of times that there is in the Universe a Divine Fiat which tells you that which is right and that which is wrong—"That which nature does not punish either directly or indirectly is in accordance with God Almighty's Supreme Divine Law; that which nature does punish either directly or indirectly is a violation of God Almighty's Law." That thought that fills your soul with pleasurable emotion, that thrills your body with pleasurable emotion, the thought that thrills your being until you feel you have been bathed in the glory of God Almighty builds you up, strengthens you, creates the real divine in you, and when you understand that and people learn to think and live according to that law, the maladies that are such terrible afflictions will have passed away. They will cease to exist, they will not require the serums

that are being concocted, they will not require the drastic methods that are being used because minds that are direct reflections of the Divine Cosmic Consciousness will only create that which is a perfect replica of a perfect image, and it is in your hands, fellowstudents in life's great school.

Do we speak too plainly? It is because the time has come when you should know some of these cosmic truths in order that you may set in motion, consciously, the only force that, in the last analysis, can cause you to be precisely that which you desire to be, in other words, it is because the time has come when you must fill your souls with that perfect love that shall hallow and sanctify and raise and glorify, because in the last analysis remember this: the writer of ancient days was right when he said that perfect love casteth out all fear and, everything else, we will add, that tends to stand in the way of the emancipated progress of the human family. Your mind to you should be the marvel of marvels, your mind to you should be the open door to the Presence of Almighty God, your mind should be the ladder upon which you climb into the very presence of Cosmic, Deific, Creative Power. It is yours to command, it is yours to use, it is your possession, your birthright. Think, think of yourselves in terms of unification; think of yourselves in terms of oneness with the Great All; think of yourselves in terms of Cosmic, Limitless Energy and Creative Power—your mind, God's mind, the Divine Mind, all fused together, working for one purpose and that the re-creation of humankind.

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November with its frost, its flurries of snow, its earnest of the approach of Christmas and its Day of Thanksgiving and Pumpkin Pie, Roast Turkey, Cranberry Sauce, etc., comes trooping around us—and will have arrived when this issue rests upon your reading table or is being perused. It is a good month—indeed, all months are good months if we but make it so. You know Will Shakespeare, that nimble-witted young Bard of Avon, tells us "*Nothing good or evil is but thinking makes it so.*"

Since the last issue Detroit and Milwaukee have been the centers in which the Editor labored. And it rained and rained and then rained some more. As this is written the day is a grey day with leaden skies and lowering clouds—all day yesterday and the day before the heavens wept. But, with Riley, let's say, "Why, if the Lord sends rain, then rain is my choice,"—we'll not be found fighting the weather. There are two things I don't fight—weather and wagging tongues. The hardest rain must cease and the most wiggily tongue is its own executioner.

Next month SUPER-PSYCHOLOGY will be truly a wonder magazine. It will be so full of good things that it will be a zest to your Christmas appetite, a sauce for your pudding. There will be specially prepared articles that will breathe the very spirit of good will and helpfulness. It will be one of those Joyous Numbers that folks will read and talk about and want to hand to their friends. That's why we are making this Special Offer to you.

Renew your own subscription, or send in one for your friend—the friend of friends, and we will send the Special Christmas Number and the Twelve Issues of 1928 for the price of the regular subscription, viz. \$2.00.

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One thing is very noticeable as we travel around the country: That is the interest of the average human in everything that tends to show the powers of the mind. A spiritual Psychology is in the ascendency everywhere, and men and women are anxious to know how to unfold their Superjective Mental Power. So we shall have much to say about that phase of mental development.

In the meantime . . . get ready for those good things by renewing your subscription and sending in one for your friend. Yes, we are going steadily ahead—come and join us, a great year lies ahead.

—WILL J. ERWOOD.

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STATEMENT OF OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., required by Act of Congress, of August 24, 1912, of *Super-Psychology*, published monthly at Rochester, N. Y., for October 1, 1927.
STATE OF NEW YORK,
COUNTY OF MONROE:

Before me, a Notary Public in and for the State and County aforesaid, personally appeared Florence Russell, who, having been duly sworn according to law, deposes and says that she is the Associate Editor and Business Manager of *Super-Psychology* and that the following is, to the best of her knowledge and belief, a true statement of the ownership, management, etc., of the aforesaid publication.

1. That the name and address of the publisher and editor is Will J. Erwood, 916 Temple Bldg., Rochester, N. Y.

2. That the owners are Will J. Erwood, Florence Russell and Deane Erwood, 916 Temple Bldg., Rochester, N. Y.

3. That the known bondholders, mortgagees and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages or other securities are None.

(Signed) FLORENCE RUSSELL,
Assoc. Editor and Business Manager.

Sworn to and subscribed before me this 27th day of September, 1927.

F. LOUISE AMISH,
Notary Public

My commission expires Mar. 30, 1928.

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I am fundamentally and potentially perfect.

My body is filled with, and expresses perfectly, divine energy and power.

Every height attained by others is within the range of my own possibilities.

Every function of my being is divine and is an expression of the divine law.

I am filled with cosmic power—it courses through every atom of my being.

I am in harmony with the Infinite Source of life and power—and I draw from an inexhaustible supply the energy and strength needed to fulfill the purpose of my life.

I am filled with unquenchable courage.

I am possessed of a radiant and never-failing hope.

I radiate life and health and power.

—WILL J. ERWOOD.